THE
Sinners Sobs
OR THE
Sinners way to *Sions* Joy.

Plainly demonstrating the absolute necessity of true Godly sorrow for the Sinners safety.

With many Cogent Reasons and Arguments, and brief Exhortations to poor Sinners, yet in the gall of bitterness, and bond of iniquity, to return even by weeping and mourning, to him who delights to shew mercy.

As also the terrible condition of such who come not in this way, whom God will finde another way to deal with.

By *Matthew Killiray.*

Jeremiah 4. 14.

Oh Jerusalem wash thy hands from wickedness; how long shall vain thoughts dwell with thee?

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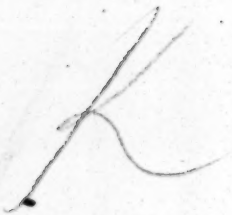

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Killigray, Matthew

Thackeray's Romances,
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Killigray also wrote The godly
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BRITISH MUSEUM

The Sinners Sobs,

OR,

The Sinners way to *Sions* Joy:

Plainly demonstrating the absolute necessity of true godly sorrow for Sin, and true confession of Sin.

Acts 2. 37.

Now when they heard this, they were pricked in their hearts, and said to Peter, and the other Apostles, Men and Brethren, what shall wee do to bee saved?

IN this Chapter you have an account of the effects of the Apostle Peters famous Sermon; having told the Jews in the verses before my Text, That they were the men that had crucified the Lord of Life, and shed the blood of God; that they had consented to it, and imbrewed

their hands in it; this ſtung their conſciences, and pricked their hearts: The Arrows of the Lord, which the Apoſtle had ſhot ſecretly into their ſouls, came home to their hearts and conſciences, that they could bear no longer, but came to Peter and the reſt, and ſaid, What ſhall we do to be ſaved?

The Doctrine that I would briefly ſpeak to from the words, is this,

Doct. An unfeigned ſorrow and contrition of heart, conceived of Gods diſpleaſure for ſin, is abſolutely neceſſary to Salvation.

This is that we call the beginning of the work of Grace, even in the bruiſing of a ſinners heart, under the ſenſe of any ſin committed.

To prove this to be abſolutely neceſſary to Salvation, not only Scripture, but Reaſon will tell us; for Scripture, ſee the 1 Corinth. 7. chap. 10. verſe, Godly ſorrow cauſeth repentance unto ſalvation; And as the Prophet David in the bitterneſs of his ſpirit ſaid, thou keepeſt my eyes waking, and my ſin is ever before mee. If the Lord love a ſinner, and means to do him good, he will not let

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the sinner alone in his sinful courses, but will ferret him from his den, and bruise him, and beat him, as in a morter; what caused Davids sorrow, but his sin? he had nèeded no restoring, had he not bèen degraded.

Well then, is this a work of Grace, is this contrition and sorrow for sin, a beginning of Repentance, then it must nèeds be of great necessity to Salvation, for without Repentance there is no Salvation.

Now that something might be hinted, to put you Sinners in a way to this unfeigned sorrow and contrition, let mè beg you in the bowels of love, earnestly desiring your souls eternal welfare, to meditate seriously on these thrè things, which will, if set home by the spirit of God, help you on to the after work, even hearty sorrow and true contrition.

1. Lok over your life past, and labour to sè the mercy, goodnesse, and patience of God, that hath bèn abused and despised by that unkinde dealing of yours; O Souls! remember the daies of old, and reckon up Gods gracious dealing with you; were you ever in want, who sup-

plied you? were you ever in weakneſſe, who ſtrengthened you? in ſickneſſe, who cured you? in miſeries, who ſuccoured you? in poverty, who releived you? was it not the Lord? and how can you forget him, who forgot not you in your low eſtate? will you reward the Lord thus, what ſhall I ſay of you? Hear oh Heavens, and hearken oh Earth, the Oxe knoweth his owner, and the Aſſe his maſters crib, and will not you acknowledge Gods kindeneſſe and goodneſſe to you: Look in your Houſes, go to your Tables, and your Beds, and ſay, who gives theſe, and continues theſe, doth not the Lord? and yet ſin againſt this God: certainly my friends, ſerious meditation on this, muſt needs breake the heart, and cauſe ſorrow for ſin. But

2. If the mercy, goodneſs, and patience of God, will not move or melt you; conſider it, God is juſt too, if mercy cannot prevail, you ſhall have juſtice enough. Take heed, oh hard hearted and undaunted ſinners, that juſt law that hath been contemned, and thoſe righteous ſtatutes that have been broken, and that God that hath been provoked by you, and will be revenged

venged of you: Where's Nymrod, and Nebuchadnezzar, and Pharoah, and Herod, and all those proud persons that set their mouth against God, and their hearts against Heaven, what's now become of them? they are now in the bottomeless pit of Hell.

As the Apostle saith, Our God is a consuming fire, Heb. 12.29. And if my fire be kindled, it shall burn to the bottome of Hell; Oh therefore, meditate on the justice of God provoked, lest thou art called to the bar to sworn, to answer for thy sins; and certainly a serious meditation here, must needs provoke an unfeigned contrition.

3. Meditate on the cost and the punishment of sin; consider, oh stubborn sinner! what sin will cost you, namely, Those endless torments that cannot bee conceiv'd; hath not the God of Heaven and Earth, with all his attributes, passed before you, to wit, his mercy, his goodnesse, his power, his long-suffering; have not all these come to your hearts, and whispered in your ear, and said, bounty hath kept you, patience hath born with you, long-suffering hath endured you, mercy

hath releived you, the goodnes of God hath bẽn great unto you; all these will bid you adieu, and say, Farewel damned Soul, you must pack hence to Hell, to have fellowship with damned Ghosts, where you shall have everlasting pain, without one jot of pleasure; continual sorrow, without one drop of joy.

Conceive in thy Soul, the just God cannot but justly be angry with you, and he will not let sin go unpunished; and let the consideration of this fetch tears from thy eyes, and sorrow from thy heart. Meditation upon these things, if solid and serious, must nẽds cause a heart-breaking for sin: But to give you some Reasons, why there must be this piercing and wounding of Soul for sin.

1 Reason. Because sin is the greatest evil of the Soul, and the greatest burden also: That is most grievous, which is most heavy; now as there is no evil, so properly and directly evil to the soul, as the evil of sin, so there is nothing that can properly do good to the Soul, but God; now while a sinner comes to sẽ his sin, he cannot sorrow for his sin; now it is godly sorrow causeth Repentance un-

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to life, as you may see in the 2 Cor. 7. chap. 10. verse. And assuredly, the soul that sees not the evil of sin, shall feel the evil of punishment.

2. Reason. Why unfeigned sorrow and contrition of heart for sin, is necessary to Salvation, Because by sound sorrow, the Soul is truly prepared and fitted for the Lord Jesus Christ, as you may see in the 9. of the Prophet Jeremiah and the 3. verse, Plow up the fallow ground of your hearts, and sow not among thorns; What is it else but to have the heart peirced with the terrours of the Lord, by a sound, saving sorrow for sin? Plow up the corruptions, which are the thorns and the thistles in your hearts; As the Prophet David saith, 51 Psalm 17. verse, Its a broken and a contrite heart, O God thou wilt not despise; the heart must bee broken all to peices, even to powder, and must be content to be weaned from all sin, which is the way to be fitted for Jesus Christ.

3 Reason. The Soul cannot part with his sins and lusts, which are his God, until hee finde himself wearied with them, and as gall and wormwood to him;

him; and now this wearinesse and burthen of sin, must needs cause in the soul, a sound sorrow for it, before the soul sees the venemous and ugly nature of it, he is not willing to part with it; go to pull away the Adulterers Whores, and the Drunkards Pots, you had as good kill them, the reason is, because they finde sweetnesse in those base courses & they are all their delight; but now when the Lord comes to lay a heavy weight upon this mans shoulder. Those sins which were so sweet before, he findes them now as bitter as gall and wormwood, and now he lies down in sorrow, and cries out, Oh is sin such a deadly killing evil, as it will certainly destroy body and soul in Hell? and is there no entring into Heaven with the guilt of these upon my soul? Good Lord, do what thou wilt with me, only take my soul, and save me, and take away my lusts and corruptions from me.

Thus have you briefly the Reasons of the point, that this is the way of Gods working, That sorrow and contrition of heart for sin, is the way to conversion from sin, and a turning to God.

I proceed to Application,

The first shall be for Instruction.

The second, for Reproof and Complaint.

The third, for Exhortation.

1 Use. Is it so, that this sorrow under the burden and weight of sin, will pierce a mans soul to the quick, and grinde him as it were to powder, being run thorow by the Arrows of the Almighty; and that it is of so great necessity to be humbled, and soundly sorrowful for sin, then let this teach brethren, how to carry themselves one towards another, even to such as God hath dealt thus withall. Are their souls peirced, oh do you pitty them? Do they lye down in sorrow, and eat the bread of Adversity, and drink the water of Affliction? Oh have compassion on them, see what the Lord saith by Moses, Deuteronomy 22.1,2,3. If a man see his neighbors Ore, or his Asse fall into distress by the way, the Lord commandeth to ease him and succour him, nay, to lay aside all business, and not to hide himself from him: Hath the Lord commanded mercy to be shewn to the unreasonable creatures, that is wea-

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tied with the weight he carries; hath the Lord care of Oxen, and oh wilt not thou help to ease the heart of thy Brother, that is thus tired with the wrath of ℔ Almighty? do you see, and cannot you mourn for them, and pray for them, and speak in the behalf of distressed souls. See what Job saith, in the 19. chap. and 21—23. Oh (saith hee) that my sorrows were all weighed, they would prove heavier than the sands; As if hee had said, Oh my friends, have pitty upon me, for the hand of God is heavy upon me; what have you no regard of a man in misery? have you no pitty, though he cry in bitterness of soul. Help, help for the Lords sake, Oh pray for, and pitty those wounds and vexations of spirit, which no man feels but hee that is thus wounded; the poor soul lies crying under the burden of sin, sighing, and mourning, and saying, Oh when will it once be, that God will receive this drooping Soul; certainly it would make ones heart bleed, to hear the swoundings away of such a man, that the sword of the Almighty hath pierced his heart, and he lies breathing out his sorrow, as though hee was going down to

Hell:

Hell: It is a ſign that ſoul is marked out for deſtruction himſelf, who harbourcth ſuch a deſperate diſdain againſt your wounded Souls. Oh could you ſée a Job ſmitten all over with boiles, and lye miſerably forlorn in the eyes of men, and would not you lend him a hand, nor mouth neither to help him? can you endure to ſée men pricked to the heart, roaring and ſtaring under the heavy yoke and burden of their ſins, and crying out, what ſhall we do to be ſaved? Oh what ſhall we do to eſcape Hell and Damnation, and thoſe unſupportable and unquenchable flames of the wrath of God? canſt thou ſtand ſtill, and ſay, or do nothing, or rather canſt thou upbraid them? Oh Soul! aſſuredly the Lord will remember thée in the day of thy Death; and as thou haſt ſhewed no mercy, ſo thou ſhalt receive no mercy in that day; ſuch willing and violent oppoſers of Gods grace. the Lord will bring them one day, on a bed of languiſhing, and make them roar by force, under the violence of his wrath. Oh friends, be troubled at others troubles, and mourn in ſecret, for them that mourn under the terrible burden of ſin.

2 Uſe.

2 Use. And here let mée take a Lamentation in the nature of a reproof, against the secure Souls in the generation wherein we live; the Lord be merciful to a world of men, that live in the bosome of the Church: Oh that we had a fountain of tears, to bewail this age in this respect! As Diogines went about Athens with a Lanthorn and Candle at noon day, to seek for honest men; so should a Minister go from Country to Country, and from Shire to Shire, Oh how few would he finde mourning for their sins? Sin is so far from being a burden, or poison to them, that it is their sport and pastime; just Esau like, what did he, when he had eat and drunk, he rose up to play, Genesis 25. How few are there, like Ephraim, that smite upon their thigh, and cry out, what have I done? Men upon their Ale-benches, can swear, and drink, and rail against God, and defie the holy One of Israel: Oh, but how few rail against their sins, and wish the death and destruction of them? How few cry out, Men and Brethren, what shall we do to be saved? but on the contrary (and Oh that it were soundly lamented for,

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and reproved) many do despight to the Spirit of Grace and Glory, in those things for which they have cause to bee ashamed: Saies the vile Swearer, I swore such a man out of his house; saith the Drunkard, I drank such a man under the table Dead: Oh sinners, pray read that place of the Apostle, and there you may see your doom; I speak to impudent and incorrigible sinners, 2 Thessalonians 2. chap. 12. verse, That all they might be damned, which beleived not the truth, but had pleasure in unrighteousnes— Methinks these words should shake a mans heart to think on them, the Lord in mercy look upon you, and make sin as loathsome and bitter to you, as ever it hath been sweet and pleasant. Oh spoyl not your selves with sin; consider Dives for a drunken Feast here, had a dry Feast in Hell, and could not have a drop of water to cool his tongue; so will it be with you, you must either buckle and mourn for sin, or else burn for ever; What wilt thou do, Oh man, when God shall come to tear thee in peeces, and there be none to help: when God shall grant the Devil leave to take thee to his ac-

accurſed manſions, and there thou ſhalt lye and wæp, and gnaſh thy tæth foꝛ ever, then thou ſhalt lye blaſpheming, with Gods wꝛath, like a pile of fiꝛe on thy ſoul, buꝛning, when flods and ſeas of teaꝛs, which thou mayeſt ſhed, ſhall never quench it: which way ſoever thou lokeſt, thou ſhalt ſæ matter and cauſe of ever-laſting gꝛief, lok up to heaven, and there thou ſhalt ſæ (Oh) that God is gone foꝛ ever: Lok about thæ, and thou ſhalt ſæ Devils quaking and cuꝛſing God, and thouſands, nay millions of ſinful damned creatures, cꝛying, and ꝛoaꝛing out with doleful ſhæikings, Oh the day that ever I was boꝛn! Lok within thæ, there is a guilty Conſcience, continually gnaw-ing thæ; lok to the time paſt, Oh thoſe golden daies of gꝛace, and ſwæt ſeaſons of mercy aꝛe paſt and gone; Lok to the time to come, and there ſhalt thou be-hold Devils, tꝛops and ſwaꝛms of ſoꝛꝛow, woes, and ꝛaging waves, and billows of wꝛath coming ꝛoaꝛing upon thæ; flye from it, Oh Souls befoꝛe you fæl it, be-wail youꝛ ſelves, be ſoꝛꝛy, gꝛieve, and mouꝛn, humble youꝛ ſelves in the ſight of the Loꝛd, be pꝛicked to the heaꝛt; go

tell

to all God, you cannot bear your sins, they are too heavy for you; much more the punishment; complain to him who is able to ease you; Oh vex not the righteous soul of the godly from day to day; neither grieve the holy spirit of God, but be converted that ye may live: Cry mightily to the Lord, peradventure he may hear, and forget and forgive all your provocations; weep, that you have wept no more; lament, that you have lamented no more; and grieve, that you have no more grieved for sin.

3 Use, Is for Exhortation, to exhort and beseech you Sinners, that are under the command of the Prince of the Power of the Air, who are strangers to God, Aliens to the Covenant of Promise, who have lived all this while without God in the world, to come in hither, and take the right way, to bring your hearts to a right pitch of sorrow; Let me tell you, it will never repent you at the last day, that you have had your heart humbled; it will never repent you that you have wept, when the Lord comes to wipe away all tears from your eyes; hear what our Saviour saith, Matth. 5. 4. Blessed

P. B. 57.

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are they that mourn, for they shall bee comforted: You had better now bee wounded, than to be everlastingly Tormented; Oh therefore, if you desire ever to see the face of God with comfort, and to have Christ speak for you, break your hearts with sorrow for sin soundly; Oh! for the Lords sake, do not cozen your souls, do not cheat your selves: It is not only the tears of the eye, but the blood of the heart, your sins must cost, and till you come to this, never think your sorrow is good: This sorrow consists not in a bare rending of garments, or change of apparel, or denying themselves those outward Ornaments, as some people of late dales do foolishly conceive, who have been filled with desperate hypocrisie, having left off here, and gone no farther; but you must break your hearts, wound your selves here, and bee driven into amazement for sin, or else it will live with you here, and in hell too: Oh therefore, when God begins to work, follow the blow, and say with the Prophet David, in the 3 Psalm and the 2. verse, Our eyes are upon thee, till thou have mercy on us; get your Consciences wounded, and resolve

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not to hear the curſed counſel of carnal friends; go and lye at Gods foot-ſtool, and confeſs your ſins before him, for 'tis he that confeſſeth and forſaketh, ſhall finde mercy; and where there is this true and hearty confeſſion, there muſt néeds be a godly ſorrow for ſin.

To provoke you to it, let mee leave you two or thrée Motives.

1 Conſider. It is not a vain thing you are exhorted to, but that, upon which the life of your ſouls depends, for without a thorow ſenſe, and pricking at the heart for ſin, there is no ſalvation from ſin; hée that would bee Chriſts Diſciple, muſt leave all he hath, Father and Mother, Wife and Children, all that's near and dear to him, and take up the Croſſe and follow Chriſt. He that would be a true Convert, muſt both confeſs and grieve for ſin, as the Prophet Ezekiel ſaith, They ſhall remember their waies that were not good, and ſhall be aſhamed. Oh be perſwaded, poor careleſs ſinners, to minde the check of your Conſcience within you, and the clear perſpicuous Light of the Goſpel without you, and come among the number of mourners, to mourn for

ſin, you may weep your eyes out hereafter to no purpoſe; better weep here a while, than for ever in hell; for our Lord Jeſus hath ſaid, Bleſſed are the mourners, for they ſhall bee comforted. Oh Souls, theſe are not trivial things I preſſe you to, the Lord make you ſerious in your ſorrow for ſin, that it be ſuch godly ſorrow as worketh life and peace.

2 Conſid. Deep and hearty ſorrow for, and true confeſſion of ſin, is a very honourable thing in the eyes of God and good men; Oh Souls, it will tend to your everlaſting honour and renown in the great day, when God ſhall acquit you before all the world, both Angels, men, and Devils: and ſay here, behold the ingenuous confeſſor, & the true godly mourner, who was not aſhamed to ſay, In ſin was I conceived, and in iniquity brought forth; This weeping ſoul have I comforted with my ſpirit, and he ſtands juſtified by my ſons merit; I'le honour him with a title that is better than that of ſons and daughters: Come then, Oh ſouls, and be among the mourners in Zion, as ever you deſire to be comforted, and as ever you would be ſo highly honoured.

3 Consid. Godly sorrow and confession of sin, is a safe thing; It is the sure and safe way to heaven and glory. Is it safe to contend with God? Can briars and thorns contend with God in battel? Is it safe to fall into the hand of the living God, with the guilt of all your sins upon you?

. . . . . .

Now if all that I have said concerning this point be true, as I hope it is, according to the Word of God; and if godly sorrow for sin, be the way to forsake sin, then surely it is a very safe way, and dare you leave your eternal estate at uncertainties? Were you now to dye, it would surely excedingly startle you, to think you did not know whither you were a going; into which of the two eternities you are launching, either to eternal perdition, or to an eternal fruition of the heavenly mansions: The way to heaven is the safest way for your Souls ease; and this way I have treated upon, viz. Godly sorrow and heartbreaking for sin, is that which the Saints and Servants of God have found in their Journey to Heaven and Glory.

Consider therefore, what hath been said, and the Lord give you understanding all things. Amen.

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